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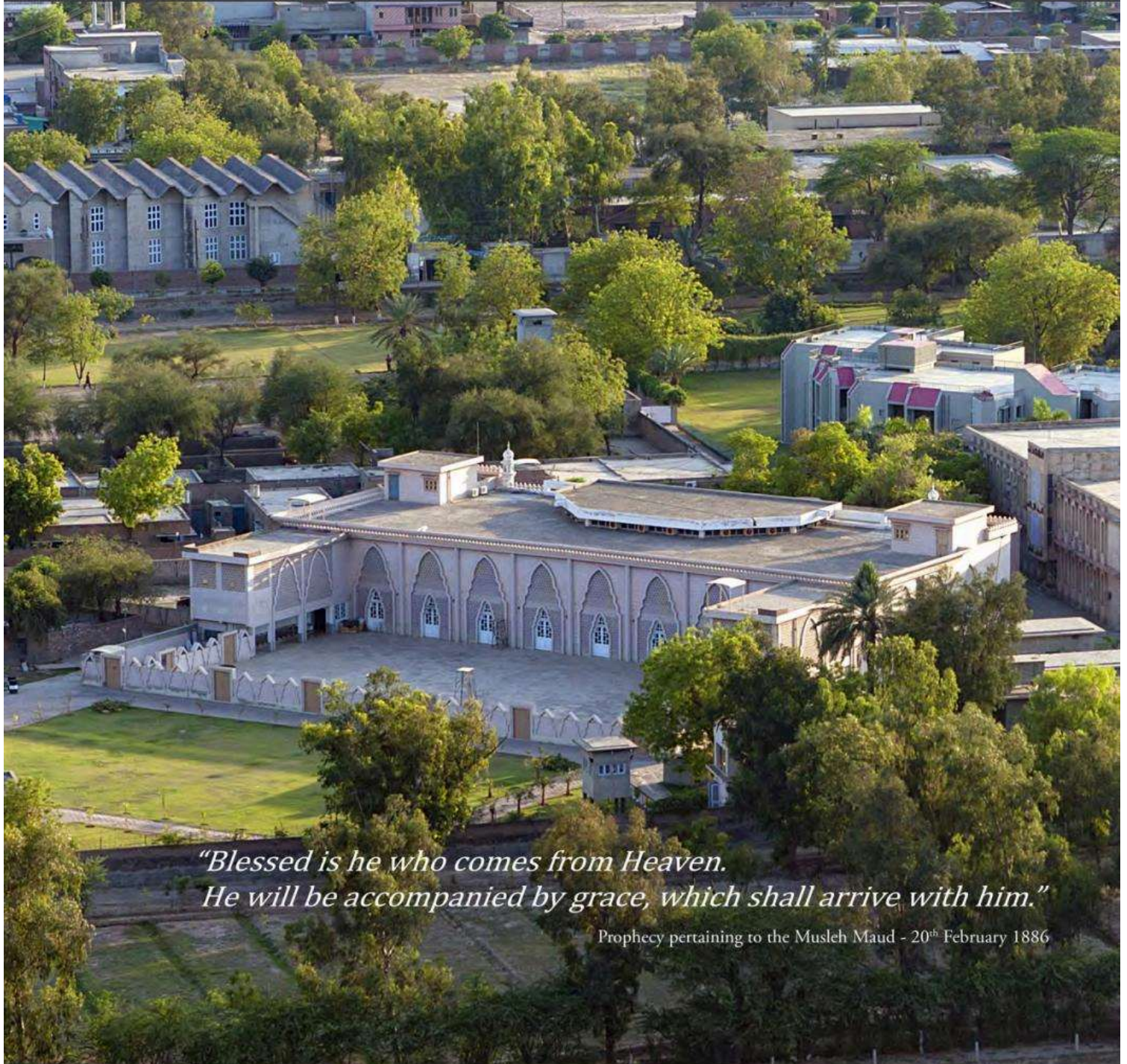
"Blessed is he who comes from Heaven.
He will be accompanied by grace, which shall arrive with him."

Prophecy pertaining to the Musleh Maud - 20th February 1886

Masjid Mubarak, Rabwah, Pakistan

FROM THE EDITIOR

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Alongside other new year's resolutions, many of us will have resolved to work on our spirituality. A new year brings us an opportunity to create a "clean slate" in our minds and hope that we can go through a process of re-birth.

The Promised Messiah, Hazrat Mirza Ghulam Ahmad[as] once said that when a person truly repents from their wrongdoings or sins, that day would be Laylatul-Qadr for them, in other words it would be their night of decree. That day is the day when a person can truly say he has made a revolution in his life, the closest thing to a re-birth.

But what is repentance? Repentance isn't merely to verbally claim, I will never commit such an act again. Repentance is about actually abstaining from a sin entirely and never to come near it. In fact, in another place, the Promised Messiah[as] tells us that to truly refrain from sin, we must loathe and abhor it totally.

Only until we have understood this and taken it on board can we truly make a new year's resolution.

By the grace of Allah, there are many Waqifeen who are serving the Jama'at and at the same time performing those responsibilities with the best intentions: to be rewarded by the Beneficent God. The best possible service that we can render today is the service of the Promised Messiah's[as] beautiful Jama'at. However, where it is our duty to fulfil our promise of Waqf, it is also our responsibility to fulfil the rights of God and the rights of our fellow human beings.

In the Holy Qur'an, Allah says that humans are "proud" beings, yet at the same time He states that humans are "weak". If we are weak, then what is there to take pride in? This unanswerable question shows that human beings are full of flaws.

We are innately weak and thus, our weaknesses should remind us of how incapable we are without the mercy of God. We should not walk about arrogantly for we have nothing to be proud of.

So, while we take on a new life, steering clear of our past misdeeds, we should bear in mind that we are weak and cannot do anything without Allah's help. Instead of trying to show off ourselves, the best method of acquiring nearness to Allah and enhancing our spirituality is to know that Allah is watching us, whether we are about to commit a sin or have achieved something seemingly worth taking pride in. If anyone is to be proud then surely it only suits Allah, the One without blemishes and the Flawless Creator of the Universe.

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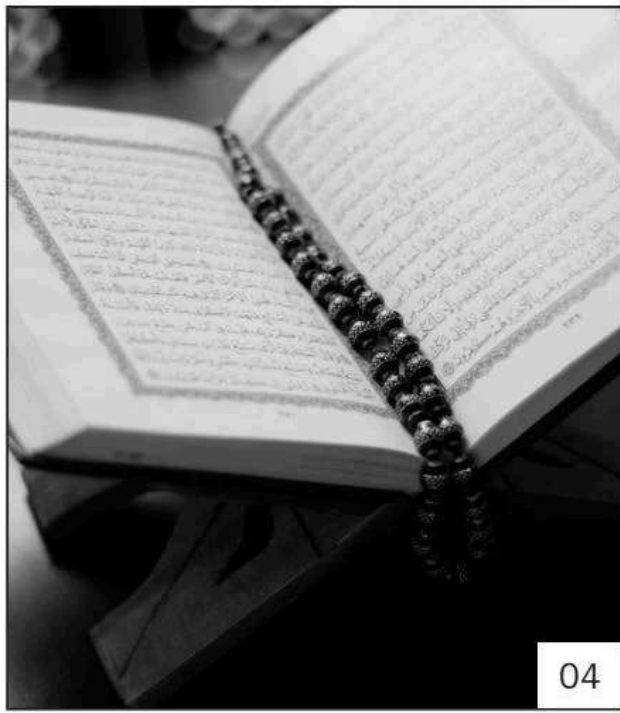
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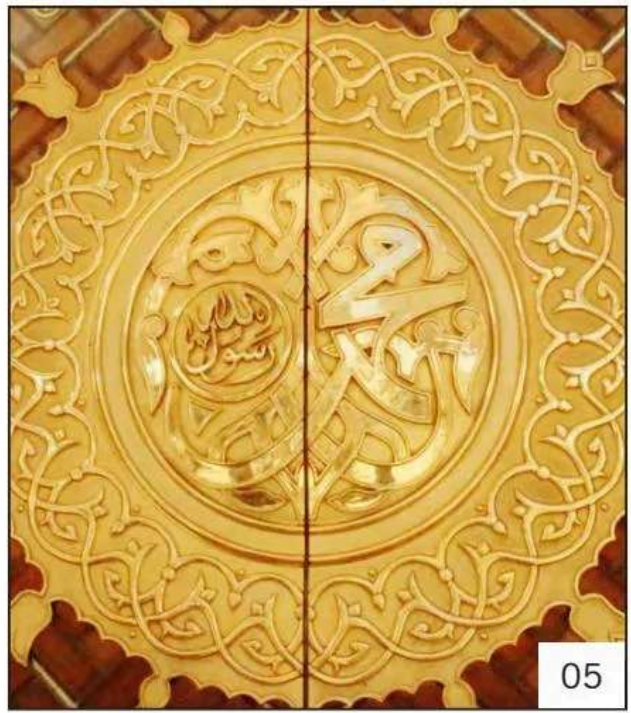
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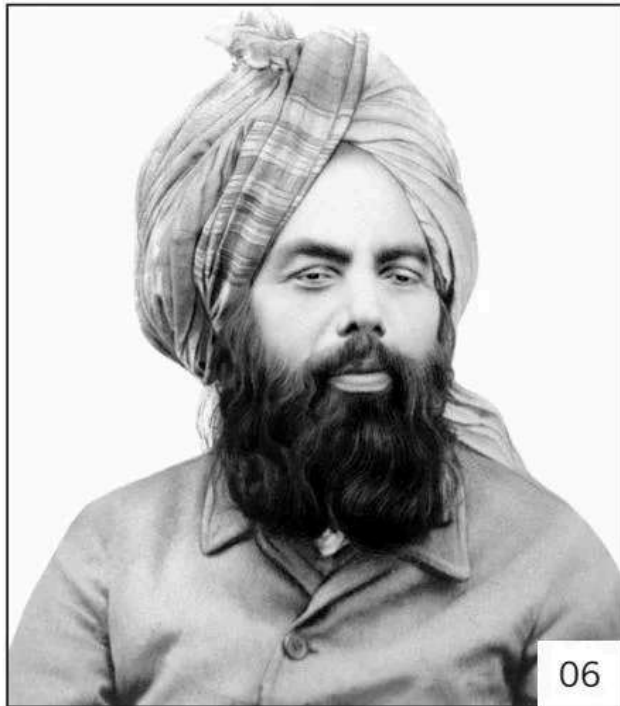
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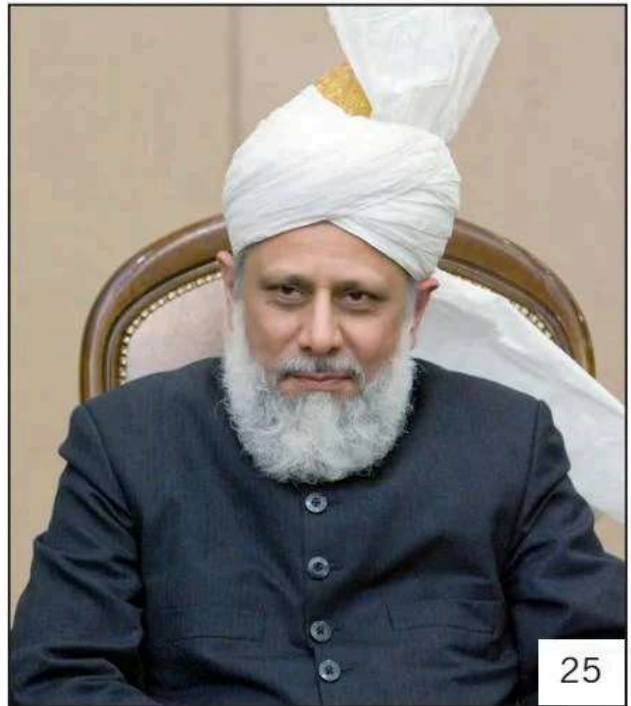
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07

THE HOLY QURAN

وَ اِذَا مَسَّ الۡاِنۡسَانَ ضُرٌّ دَعَا رَبَّهٗ مُنِيۡبًا اِلَيۡهِ ثُمَّ اِذَا خَوَّلَهٗ نِعۡمَةً
مِّنۡهُ نَسِىَ مَا كَانَ يَدۡعُوۡۤا اِلَيۡهِ مِنۡ قَبۡلُ وَ جَعَلَ لِلّٰهِ اَنۡدَادًا لِّيُضِلَّ
عَنۡ سَبِيۡلِهٖ ؕ قُلۡ تَمَتَّعۡ بِكُفۡرِكَ قَلِيۡلًا ۖ اِنَّكَ مِنۡ اَصۡحٰبِ النَّارِ ﴿۹﴾

[Surah Al-Zumar, Ch.39: V.9] And when an affliction befalls a man, he calls upon his Lord, turning *penitently* to Him. Then, when He confers upon him a favour from Himself, he forgets what he used to pray for before, and begins to assign rivals to Allah, that he may lead men astray from His way. Say, 'Benefit thyself with thy disbelief a little while; thou art surely of the inmates of the Fire.'

HADITH

عَنْ أَبِي هُرَيْرَةَ رضى اللّٰه عنه ، عَنِ النَّبِيِّ

صلّى اللّٰه عليه وسلّم قَال: "بَيْنَمَا رَجُلٌ

يَمْشِي فِي الطَّرِيْقِ اِذْ وَجَدَ غُصْنَ شَوْكٍ فَاَخَّرَهُ

فَشَكَرَ اللّٰهُ لَهُ فَغَفَرَلَهُ".

Hazrat Abu Hurairah, Allah be pleased with him, narrated that the Holy Prophet, peace and blessings of Allah be upon him, said:

“Once a person was walking along a path when he noticed a thorny branch from a tree (on the floor). He removed it and thus, Allah accepted that deed in the form of gratitude and forgave him”.

(Jami’ Al-Tirmidhi)

SAYING OF
PROMISED MESSIAH[AS]

"They [humans] physically possess no power or might until God Almighty does not bestow it upon them. If one has eyes that they can see with, ears that they can hear with, a tongue that they can speak with, then it is only by the grace of God that such faculties are doing their jobs. Otherwise many people are born deaf, dumb or blind. After birth some are deprived of these blessings due to accidents. But [remember that] eyes cannot see unless there is light, and ears cannot hear unless there is air.

"Thus, you should understand from this that until heavenly succour is not with you, you and whatever you have been provided will render useless. No matter how pure your intentions are while acknowledging a fact, until you have God Almighty's blessings you can never remain firm on that acknowledgement."

(Hazrat Mirza Ghulam Ahmad[as], Al Badr, 16 April 1904, p.3)

ABID KHAN SAHIB'S DIARY OF HUZOOR'S aa TOUR OF GERMANY, 2017

(Only small portions of the diaries written by Abid Waheed Khan sahib are included in Ismael. Readers are encouraged to go to www.alislam.org/library/topics/diary/ to derive maximum benefit from these diaries)

(All Addresses and Sermons of Huzoor e Anwar during the recent Jalsa Salana UK 2017 can be viewed on www.mta.tv/jalsa-salana-uk-2017)

On Saturday, 19 August 2017, Hazrat Khalifatul Masih V[aa] departed from London for a 10-day tour to Germany, during which he would grace the Germany Jalsa with his presence.

Inauguration of Baitus Samad Mosque, Giessen

In the late afternoon of 21 August 2017, Huzoor departed from Baitus Sabuh to inaugurate the Baitus Samad Mosque in the German city of Giessen, a university city. The Qafila departed from Baitus Sabuh at 4.55pm and arrived at the new Mosque at 5.45pm. Upon arriving at the Mosque, Huzoor unveiled a plaque to mark the opening of the Mosque, before leading a silent prayer. Thereafter, Huzoor entered the Mosque itself and led the Zuhr and Asr prayers. Following Namaz, Huzoor met members of the local Jamaat and distributed chocolates to the local Ahmadi children.

Press Conference in Giessen

At 6.25pm, the Qafila travelled to a nearby centre known as the Kongresshalle Giessen, where a reception was held with more than 265 dignitaries and guests. During the next fifteen minutes, Huzoor was asked about the objectives of the Ahmadiyya Muslim Community, about the rise of terrorism and extremism, the fight against radicalisation and

about the segregation of men and women in Islam. A journalist asked Huzoor about the causes of 'growing hostility' towards Muslims in Europe. In response, Huzoor said that the natural result of terrorist attacks and other cruelties was fear and anger. On the other side, Huzoor reiterated that all forms of terrorism and extremism were entirely opposed to Islam's teachings and that Ahmadi Muslims were portraying the true teachings of Islam. Upon this, the journalist asked a follow-up question, where she said: ***"Most Muslims do not agree with Ahmadis and do not accept you as Muslims?"*** The point being made by the journalist was not a new one. Over the years, many journalists who have interviewed Huzoor or who have met members of our Press & Media team, have sought to assert that Ahmadis do not represent Islam because we remain a small minority amongst Muslims. In response, Huzoor very beautifully informed the journalist that such opposition within Islam was a sign of the truth of the Promised Messiah[as] and a fulfillment of the prophecies of the Holy Prophet Muhammad[sa]. Huzoor said:

> Integration is not to throw away your headscarf or to abandon all forms of modesty! It is not to go out clubbing or drinking! For me, integration is to love your country, to be law abiding, to use all your faculties and potential for the sake of your country. All immigrants should be honest and loyal to their adopted nation.

"The Holy Prophet[sa] prophesied that at a time when the majority of Muslims will forget the true teachings of Islam, Allah the Almighty will send a Reformer to restore the original teachings of the religion." Huzoor continued: ***"Most of the Muslims have not accepted Ahmadiyyat yet but each year hundreds of thousands are accepting it. Our Community was founded 128 years ago by a single man, who lived in a tiny and remote village of India, and yet today he has millions of followers across the world. "For a religious community to spread fully is not a short-term process but takes a very long time. For example, it took Christianity around 300 years to spread across the world but the Promised Messiah (as) has said that 300 years will not pass by the time that his community is in the majority."*** With his response, Huzoor countered the assertion that our Jamaat's views are 'irrelevant' by showing that the objection of other Muslims to our beliefs is actually a sign of our truth. Whilst the Jamaat could not claim to be a dominant sect of Islam in terms of numbers, it could, and did claim, to be a representation of the true teachings of Islam.

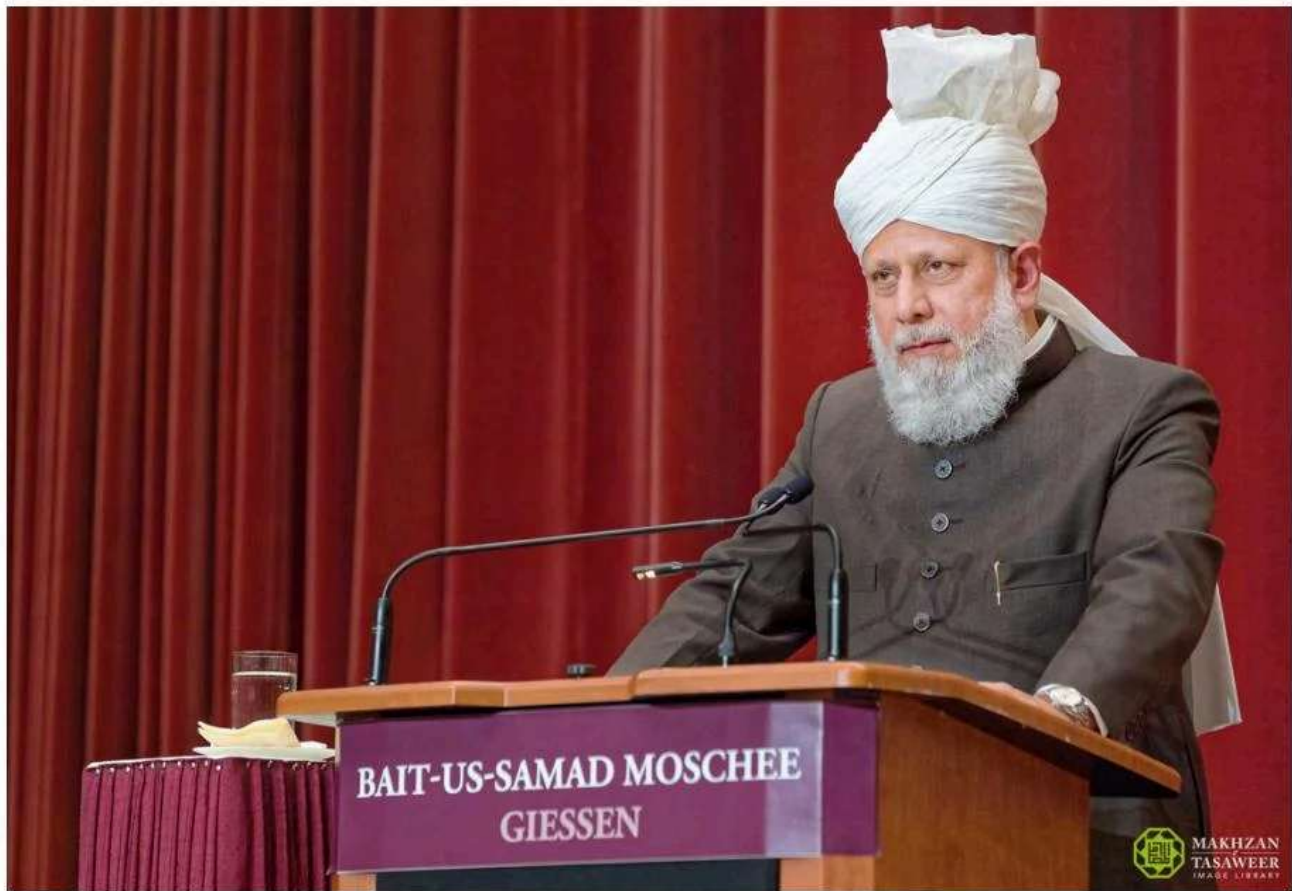
Another journalist asked Huzoor about the fact that Ahmadi women were sitting in a separate hall and asked if such segregation was compatible with 'integration'. As he had done so on countless occasions, Huzoor made it clear that integration was not defined by men and women sitting together or a rejection by Muslims of the concept of Hijab. Huzoor said:

"***Integration is not to throw away your headscarf or to abandon all forms of modesty! It is not to go out clubbing or drinking! For me, integration is to love your country, to be law abiding, to use all your faculties and potential for the sake of your country. All immigrants should be honest and loyal to their adopted nation.***"

Huzoor continued:

"***Segregation is a religious issue but this has not deprived Ahmadi women or hindered them in any way. In our Jama'at there are many female doctors, nurses, scientists, architects and of many other professions. They are working in a professional environment and are excelling but when it comes to prayer and worship they prefer to remain separated as per their religious teachings.***"

A touching gesture

Following the Press Conference, Huzoor proceeded to a patio outside the conference centre, where the Lord Mayor of Giessen, Mrs. Dietlind Grabe-Bolz had requested Huzoor to water a new tree which would be planted at the Mosque as a gift from the city. The water being used to water the plant was from a local river and the Lord Mayor said this was a symbol of how the new Mosque was welcome in Giessen. As Huzoor went forward to water the plant, the Lord Mayor stayed back. Perhaps, she thought that Huzoor would not want her to join him, as she was a woman. Huzoor noted this and said: "***We should both hold the watering can and pour it together.***" The Lord Mayor seemed both surprised and delighted at Huzoor's gesture and re-confirmed if it would be okay for her to join Huzoor. As Huzoor again invited her forward, the Lord Mayor joined Huzoor in watering the tree with water taken from the local river. With a smile, Huzoor said: "***This is true integration.***" Huzoor's gesture was simple, yet incredibly thoughtful and a very effective means of dispelling any possible thoughts in the mind of the Lord Mayor that segregation in Islam meant

that women were considered less than men. Where Huzoor does not shake the hands of women, due to Islamic teachings, he also always makes it clear that such separation does not prevent men and women from both working towards peace and the betterment of society.

Huzoor's address

Following the guest remarks, Huzoor delivered the keynote address, during which he spoke about the need for religious freedom and tolerance in society, as well as referring to various other aspects of Islamic teachings. Beginning his address, Huzoor said: "***This mosque is named Baitus-Samad. Al-Samad is an attribute of God which means a Being who is Everlasting and completely Independent, whereas everything else is dependent upon God... Thus, Allah the Almighty has called on mankind to worship Him alone and seek refuge in His existence as He alone is Al-Samad, the Everlasting.***"

Huzoor also spoke about how Islam taught Muslims to believe in and respect all the Prophets of God and that this teaching was the basis of religious tolerance.

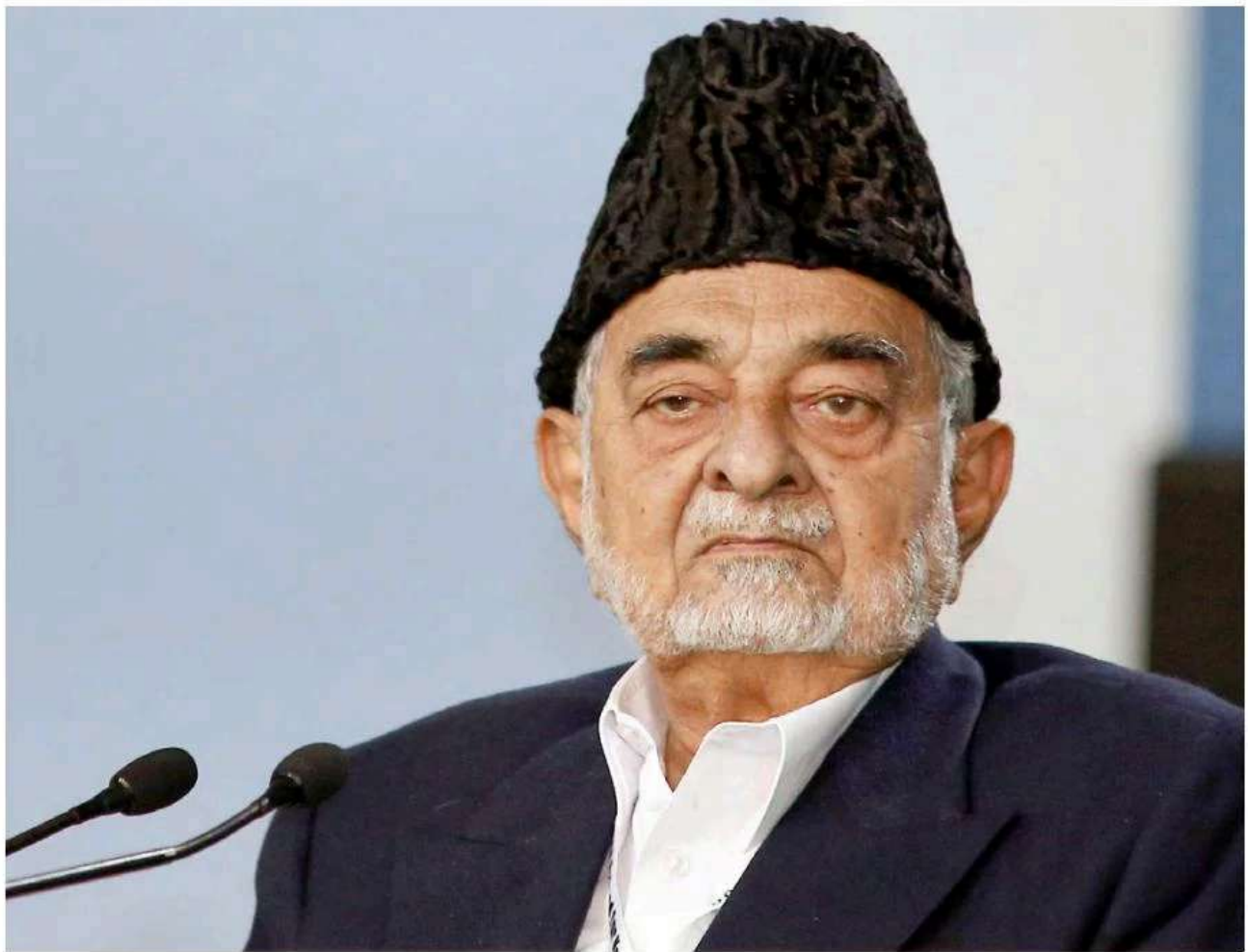
Huzoor said:

"***When we speak of Jews and say the name of Moses, we say 'peace be upon him' due to our respect for Moses and his followers. When we speak of Jesus, we also say 'peace be upon him' as we believe him to be a righteous prophet of God who was sent to spread peace. Thus, we respect and honour all prophets and their teachings and this is the means of establishing true peace and harmony in the world.***"

Huzoor said that differences of religion or beliefs should be respected, rather than used to ferment division and hatred. Huzoor said:

"***People should not object unnecessarily to religious differences that may exist between people because that will foster division and needlessly provoke the sentiments of people.***"

In conclusion, Huzoor said:

"***We desire to live in a world of compassion and mercy, instead of a world consumed by increasing hostility, disorder, grievances and conflict. These are our objectives and it is for these reasons that we build Mosques throughout the world.***"

FRIDAY SERMON 19.01.18

Mirza Khurshid Ahmad Sahib

After reciting the *Tashahhud*, *Ta'wwuz*, and Surah Al-Fatihah, Hazrat Khalifatul Masih V aba stated:

Two days ago, a long-standing servant of the Ahmadiyya Community, Respected Sahibzadah Mirza Khurshid Ahmad Sahib passed away. *Innaa Lillahi Wa Innaa Ilaihi Raji'oon* [Surely, to Allah we belong and to Him shall we return.] Allah the Exalted bestowed the honour upon him of having a spiritual connection with the Promised Messiah[as] as well as being part of his family. This is the law of Allah the Exalted that one, who comes to this world, has to depart it one day. Everything is mortal. The only Eternal Being is Allah the Exalted. However, fortunate are those, who try to make this present life, bestowed by Allah the Exalted, purposeful and try to attain the pleasure of Allah the Exalted. They understand that their mere kinship with any righteous person, or Wali [a friend of God] or prophet cannot make their lives purposeful nor entitle them to attaining the pleasure of Allah the Exalted. Rather, it is a person's own action and conduct, which allows him to attain the pleasure of Allah the Exalted.

Hazrat Khalifatul Masih V aba stated: I had a close relationship with Mirza Khurshid Ahmad Sahib and had the opportunity to observe him from close and I am personally aware of this fact and many people have also written to me as well and I have

received numerous letters stating that he strived to fulfil his waqf [devoting one's life] and accomplish his duties with great humility. He never exhibited any ancestral pride. Last year, as he was here for the Jalsa [the Annual Convention], he expressed his concern to me about his good end. He gave the example of a very righteous man, who, when he was about to die, kept repeating "not yet, not yet". Eventually, he died in that very state. His disciples prayed very earnestly [to find out] what the reason had been for his saying, "not yet, not yet." Once, a disciple saw the same holy man in his dream and he asked him as to why he kept repeating, "not yet, not yet" at the time of his demise. Upon this, he answered, "The matter is as follows. When my time of death came, satan approached me and said to me that, 'You have managed to escape me. You have accomplished such righteous deeds.' I, however, kept repeating 'not yet, not yet.' As long as I am breathing, who knows what action I may come to commit. Thus, even at the time of death, I was saying 'not yet' to satan. Allah took away my life in that state and now I am in Paradise."

This is how, those who are concerned for their end, worry. Such is the way of those, who worry for their end. Anyway, this is an example, which he narrated to me. He was very concerned. He understood the spirit of waqf [devotion] and he was a senior figure who worked while keeping this in view.

According to our local time, he passed away the day before yesterday at approximately 10pm. He was 85 years old. He was the paternal great-grandson of the Promised Messiah[as]. He was the grandson of Hazrat Mirza Sultan Ahmad Sahib, the eldest son of the Promised Messiah[as]. He was the son of Hazrat Mirza Aziz Ahmad Sahib[ra]. Hazrat Mirza Aziz Ahmad Sahib[ra] was that paternal grandson of the Promised Messiah[as], who did the Bai'at [oath of allegiance] before his father [Hazrat Mirza Sultan Ahmad].

He was born on 12th September 1932 in Lahore. On 21st April 1945, at the age of twelve and a half, he filled out the [Waqf] form in order to dedicate his life [for the service of the Jama'at]. At that time, he was studying in the ninth grade. He completed his matriculation in the high school of Qadian. He then received his education from the T.I. College, following which, in accordance with the instructions of Hazrat Musleh-e-Mau'ud, may Allah be pleased with him, he acquired an MA degree in English from the Government College in Lahore. On 10th September 1956, he joined the T.I College in Rabwah as a life devotee and rendered his services there in the field of teaching English for seventeen years. He prepared his lectures with great diligence. I have also been taught by him and many students have written to me that he would come well prepared and would teach with great diligence. He had full command over his subject. This is the reason he was popular among students and why they liked him. In 1964, he came to England for one year on a scholarship of the British Council for a course in English phonetics. Here, he acquired his education in the University of Leeds.

I will now present some of his services to the Jama'at. In the days of unrest in 1974, respected Sahibzada Mirza Khurshid Ahmad Sahib helped and assisted Hadhrat Khalifat-ul-Masih III. He stayed in the residence of the Khalifa in order to render his assistance towards him. He stayed in the residence of the Khalifa for a period of two or three months continuously. Similarly, with the approval of Hazrat Musleh-e-Mau'ud, may Allah be pleased with him, in the middle of 1962, an institute called Al-Nusrat was established for the care, education and upbringing of orphaned and poor children. Later, Hazrat Khalifat-ul-Masih III changed its name to Imdad-e-Tulaba [help and support for students]. He

was in-charge of this department from 1978 until July 1983. Following that, this task was entrusted to Nizarat Talim [department of education].

On 30th April 1973, he was appointed as the Nazir Khidmat-e-Darweshan [director of service towards the dervishes]. From 1st may 1976 until 1988, he rendered his services as the additional Nazir-e-A'la [additional executive director of Sadr Anjuman]. He was also enabled to serve as a member of various committees. From October 1988 until September 1991, he rendered his services as the Nazir Umoor-e-'Amah [director of general affairs]. He served as the Nazir Umoor-e-Kharijah [director of external affairs] from August 1992 until May 2003. Following this, during my Khilafat, I appointed him as the Nazir-e-A'la [executive director] as well as the Amir Muqami [local Amir of Rabwah]. He rendered this service in a most handsome manner. He also served as a member of Majlis Iftaa and Qadha Board [judicial boards] for approximately twelve or thirteen years. In 1973, Allah the Exalted enabled him to perform *Hajj* [pilgrimage].

On 26th September 1955, Hazrat Khalifat-ul-Masih IIra led his Nikah [marriage announcement]. There were five or six other marriage announcements which were settled that day. With regards to Mirza Khurshid Ahmad Sahib, Hazrat Khalifat-ul-Masih IIra said in his sermon, "This boy is also a life devotee from among our family. Mirza Aziz Ahmad Sahib was enabled to grant this child of his a very good education. Hence, this son of his is currently completing his MA. He has not yet passed (i.e. he has not yet completed his MA), but is sitting his exams in MA English. It is said that he is very competent in English. It is my desire for him to serve as a professor in a college following this." He also said that he will be an asset in the field of translation with others as well.

Allah the Exalted blessed him with six sons. Four of his sons are life devotees. Two of them are doctors. One has a PhD and is serving as the deputy director in Nazarat-e-Ta'leem [the department of education]. Similarly, one of them has studied law and is serving as an assistant in the office of the legal advisor. He was enabled to serve in various capacities in the auxiliary organisations. He also served as the Sadr Ansarullah from 2000 until 2003.

One of his sons, Dr. Mirza Sultan Ahmad Sahib writes: "He had great love for Hazrat Khalifat-ul-Masih IIra. A few years ago, he started to suffer from heart disease. As a matter fact, he suffered from this for several years, but it slowly and gradually increased, and it was when he had travelled to Okara that he came to know about this. One of his sons went to bring him back. Dr. Noori was with him as well. They were travelling there when they met him on the way as he was returning, and upon seeing them Mirza Khurshid Ahmad Sahib said that 'I was praying the entire journey that I would reach Rabwah, so that I could pass away at the feet of Hazrat Khalifat-ul-Masih II.'" In other words, the place where he is buried and the area which he populated. This was the story of his love and affection towards Hazrat Khalifat-ul-Masih IIra. He further writes: "When he fell ill, he woke up one night, sat up in great distress and said that I just saw a lengthy dream that some people are criticising Hazrat Khalifat-ul-Masih IIra and no one is replying to them. Due to the fact that people were not replying, he became very restless and did not go back to sleep as a result. He frequently used to say that the opponents are very spiteful towards Hazrat Khalifat-ul-Masih IIra, as a matter of fact, even more so than towards the Promised Messiahas."

The reason for this is that the opponents believe, which is correct to some extent, as a matter of fact, it is correct to a great extent, that Hazrat Khalifat-ul-Masih IIra established and strengthened the Nizam

[system] of the Jama'at. If he had not established the Nizam of the Jama'at, this Jama'at would have been eradicated in the eyes of the opponents. This is the Jama'at of Allah the Exalted, which was destined to flourish and all of this was bound to take place. However, many people opposed Hazrat Khalifat-ul-Masih II[ra] as he endowed the Jama'at with a strong and firm Nizam.

As I mentioned, in 1974, he served in the team, which was formed by Hazrat Khalifat-ul-Masih III[rh]. He was enabled to serve there and stay in the residence of the Khalifa. Following this, after perhaps a period of a month or a month and a half, he would receive permission to visit his family even then once a week. In other words, he would visit his family for an hour or two after seven days and his children would also come there in order to visit him. He said, "in those days I observed that Hazrat Khalifat-ul-Masih III[rh] did not sleep for several nights. Rather, he would rest whilst sitting and spend the entire day and the entire night either occupied in the service of the Jama'at, or occupied in prayers. Subsequently, those people who were performing duties alongside him would also remain awake."

His son narrates another account with regards to him: he was also a part of the team formed by Hazrat Khalifat-ul-Masih IV[rh] in the extremely troublesome period of 1984. he used to say that whenever circumstances of unrest arose, Hazrat Khalifat-ul-Masih III[rh] as well as Hazrat Khalifat-ul-Masih IV[rh] would remain extraordinarily relaxed instead of panicking in any manner. He also received the honour of being a part of the entourage from Rabwah to Karachi at the time of the migration of Hazrat Khalifat-ul-Masih IV[rh]."

Similarly, despite his illness, when the incident occurred on 28[th] May 2010 in Lahore, he first and foremost controlled and managed the entire situation in these circumstances of unrest with great courage. Secondly, despite the heat, he would personally lead the funeral prayer of every martyr who brought [to Rabwah] and he would also go for its burial. Similarly, he was very mindful of respecting everyone according to their status. His son, Mirza Adeel Ahmad writes:

"when we would send the reports of the local region of Rabwah, we had at times neglectfully only written [the Arabic letter] *Saad* after the name of The Holy Prophet[saw], whereas we had fully written "may peace be upon him" after the name of the Promised Messiah[as]. Upon this, he particularly drew our attention towards being mindful of respecting everyone according to their status and that we should fully write "may peace and blessings be upon him" following the name of The Holy Prophet[sa]. He was very regular in prayers. He would only combine prayers in utmost compelling circumstances. Even during the days of his last illness when he was admitted into hospital, he offered every prayer, apart from a few, at their appointed time and separately." He was serving as Nazir-e-Ala during the time before his demise. There is a tremendous responsibility that comes with this office, as there are various Jama'at related affairs and cases that need to be overseen. When he was admitted to hospital, he would enquire about updates and the court dates of different cases repeatedly. Upon receiving wedding invitations from people, he would attend such events as a Nazr-e-'Ala and Ameer Muqami. He would say, "since I am representing Khalifatul Masih, now this is an obligation for me."

Similarly, visiting people at times of funerals and other tragic occasions, meeting the sick and the needy to enquire about their well-being, coming to the office and working throughout the office hours despite the illness, were all his virtues. During his last days when he was very ill, he came to the office

and observed that many people were not present. So, he dispatched a circular stating, "If this humble one can come to the office then why can't everyone else?"

From an administrative perspective, he would be strict when needed to be and at the same time he would explain things to others in a compassionate manner. When Hazrat Khalifatul Masih III[rh] passed away in Islamabad, Pakistan, he had the honour of leading the funeral prayers while in Islamabad since he was a representative of Sadr Anjuman Ahmadiyya. Hazrat Khalifatul Masih IV[rh] was also present but Huzoor[rh] asked Mirza Khurshid Ahmad sahib to lead the funeral prayers even though Mirza Khurshid Ahmad sahib asked Huzoor[rh] to lead it as he was older but Huzoor[rh] asked him to lead since he was the representative of the Anjuman. Similarly, he also received the honour of washing the body of Hazrat Khalifatul Masih the III[rh] at the time of his demise.

"I have spent my entire life listening to the directives of Missionaries and learned scholars, how can I say anything in front of you."

Respected Mirza Ghulam Ahmad sahib writes: "During the circumstances of 1974, Mirza Khurshid Ahmad sahib stayed with Hazrat Khalifatul Masih III[rh]. When the situation improved, Huzoor[rh] advised him to go home. However, Huzur[rh] would assign him some work and instructed that he should give him a daily report during breakfast. Mirza Khurshid Ahmad sahib would take instructions from Huzoor[rh] every day and would return the next day with a daily report on the implementation of those instructions."

Similarly, Mirza Ghulam Ahmad sahib writes: "After the demise of Hazrat Khalifatul Masih III[rh] and the selection of Hazrat Kkhalifatul Masih IV[rh], the ring of the Promised Messiah[as] which states, 'Is not Allah sufficient for His servant', was misplaced. Hazrat Khalifatul Masih IV[rh] was extremely concerned about this. Huzoor[rh] called Mirza Khurshid Ahmad sahib and stated that he is faithful to me and to Khilafat so he informed him about the misplaced ring and told him to search for it. That ring was recovered later on by the Grace of Allah Almighty."

After narrating an incidence about his sense of responsibility, , Hazrat Khalifatul Masih V[aba] stated: This sense of responsibility should develop in all our office-bearers in respect to how to fulfil a task. It should not be the case that one simply orders for something to happen. When a request is submitted, the one submitting it will of course try to follow it up but so should the office-bearers and they should continue to oversee it until it is implemented or until the complaint has been resolved or the task has been fulfilled rather than simply neglecting it. As I mentioned before that if this habit is instilled within the office-bearers then many of our issues will be resolved.

Hazrat Khalifatul Masih V[aba] stated: He had a lot of love and affection for missionaries and Waqifeen [devotees of life]. Despite having a wealth of knowledge, he always displayed humility and politely expressed that he had no knowledge of any matter. During his first [official] convocation ceremony of the Shahid [Final year] class of Jamia Ahmadiyya [Pakistan] in which I had appointed him as my representative, in his speech to the Jamia students he said:

"*I have spent my entire life listening to the directives of Missionaries and learned scholars, how can I say anything in front of you*."

He then imparted some advice and amongst other things he said:

"This humble one will only stress on one point, which is not only important but absolutely vital, and that is to act on the directives issued by Khalifatul Masih. You should listen to all of them, then having pondered over them you should act upon them to the utmost ability in your capacity as office bearers and missionaries. We all should make this guidance an intrinsic part of our lives and strive to act on it. We should also pray to God Almighty to grant us the opportunity to act upon these directives."

Doctor Noori sahib writes:

"He would be mindful of everyone's sentiments and emotions as well as looking after their needs and requirements."

Doctor Sahib further says:

"I remember on one occasion a patient required an Angioplasty, for which he was given a fifty percent subsidy. Later when the patient contacted him (Nazir-e-A'la Sahib), he exempt the other half of the fee."

"He [Nazir-e-A'la Sahib] then informed me that Huzoor (aba) has instructed me to help all those patients that are in need, therefore it is our responsibility to fulfil this instruction."

Doctor Noori Sahib says:

"He [Nazir-e-A'la Sahib] then informed me that Huzoor (aba) has instructed me to help all those patients that are in need, therefore it is our responsibility to fulfil this instruction."

He further stated:

"When he was undergoing treatment in hospital he would say to the nurses – those male or female nurses that are under training – to buy everyone sweaters as a gift from him and to ask his son to pay for it. He would appreciate the efforts of others."

Doctor Noori Sahib continues by saying:

"One day he wrote to me saying that 'on occasions one harbours certain emotions and sentiments that it is impossible to express to another verbally, i.e. expressing it in person. I also had similar feelings and sentiments when I was leaving i.e. leaving the hospital. May Allah the Almighty grant you immense blessings for this.'"

He also had unreserved love and affection for Khilafat. Doctor Noori sahib also wrote that he had a special connection with Tahir Heart [Hospital]. He writes:

"On one occasion he said to me, 'Noori, Tahir Heart is like the brainchild of the Khalifa of the time. May Allah the Almighty fulfil the desires of the Khliafa and may this institute become the true Dar-ul-Shifa [abode of healing].'"

He also told Noori Sahib that he prays every day that may God Almighty fulfil all the wishes of the Khlaifa. Noori sahib then says:

"When I would write down a daily report [of his health]..." Noori Sahib would send me an update on a daily basis. He continues: "...one day he held my hand and overcome with emotion he said, 'Aside from illness and pain, do we not have any good news to present to Huzoor[aba]?'"

Likewise, there are many letters which mentioned incidents similar to these. They all spoke of his quality of humbleness and compassion. He expressed his love and connection with Khilafat in an incident when my wife once asked him, "as you pray for the Khalifa, please also remember me and my children in your prayers." To this he replied: "In the specified Sajdeh [prostration] where I pray for the Khalifa of the time, I also pray for his wife and children." Whilst he was mentioning this he was

overcome with emotion.

His obedience to the Ameer and also his superiors was of a very high standard. In the year 2000, when Hazrat Khalifatul Masih IV[rh] was unwell, myself and Mirza Khurshid Ahmad Sahib came to London. At the time, I was serving as Nazir-e-A'ala. We had a slight difference of opinion over a certain matter, in which he sternly rejected one of my statements. Nevertheless, the matter came to a close. I left London and returned to Rabwah a few days before him. A few days later he came to my office and sat down with a solemn expression. He then said, "I have come to apologise as I have made a grave mistake." I said "Which matter are you referring to as I have no recollection of any". He said "The disagreement we had in London, I spoke in a manner which exhibited anger. This is against the respect that should be shown to an Ameer. Therefore, I seek forgiveness and apologise for the matter." Despite the fact that I said there was no need to apologise, he repeatedly expressed regret. This was the level of his humility and respect for the Ameer.

Then in regards to reformation, he would begin at home. It was not the case that he would admonish other children and overlook his own children. A few years ago, I wrote a letter to the Khandaan [family members of the Promised Messiah[as]] in which I reminded them of their duties and responsibilities. I advised them as a whole about certain complaints that I had received. When I sent this letter to Pakistan I asked him to gather the members of the Khandaan [members of the Promised Messiah[as]] and read out my letter before them. When he read out this letter before the members of the Khandaan, he was overcome with emotion and said "let me make this evidently clear that my own children are not free from these issues that have been highlighted. I advise them and their children to address these shortcomings and strive to meet the expectations of the Khalifa."

This was the level of his truthfulness and righteousness. May Allah the Almighty enable his children to continue his virtuous deeds. May Allah bestow the Jamaat and also Khilafat-e-Ahmadiyya helpers who are loyal, sincere and those who adhere to the subtle points of righteousness.

This was the level of his truthfulness and righteousness. May Allah the Almighty enable his children to continue his virtuous deeds. May Allah bestow the Jamaat and also Khilafat-e-Ahmadiyya helpers who are loyal, sincere and those who adhere to the subtle points of righteousness.

Mirza Anas Sahib, who is the eldest son of Hazrat Khalifatul Masih III[rh] has written to me stating: "*My dear brother Khurshid served the community until his last breath under the shade of Khilafat. May Allah elevate his status and accept his services. Also may He bestow countless blessings on him and keep him in the shade of His Mercy. He fulfilled his pledge.*" This is absolutely correct in that he most certainly fulfilled his pledge. May Allah the Almighty enable us all to fulfil the true spirit of our pledges ad enable us to complete them.

God willing, after the prayers, I will lead his funeral prayer in absentia.

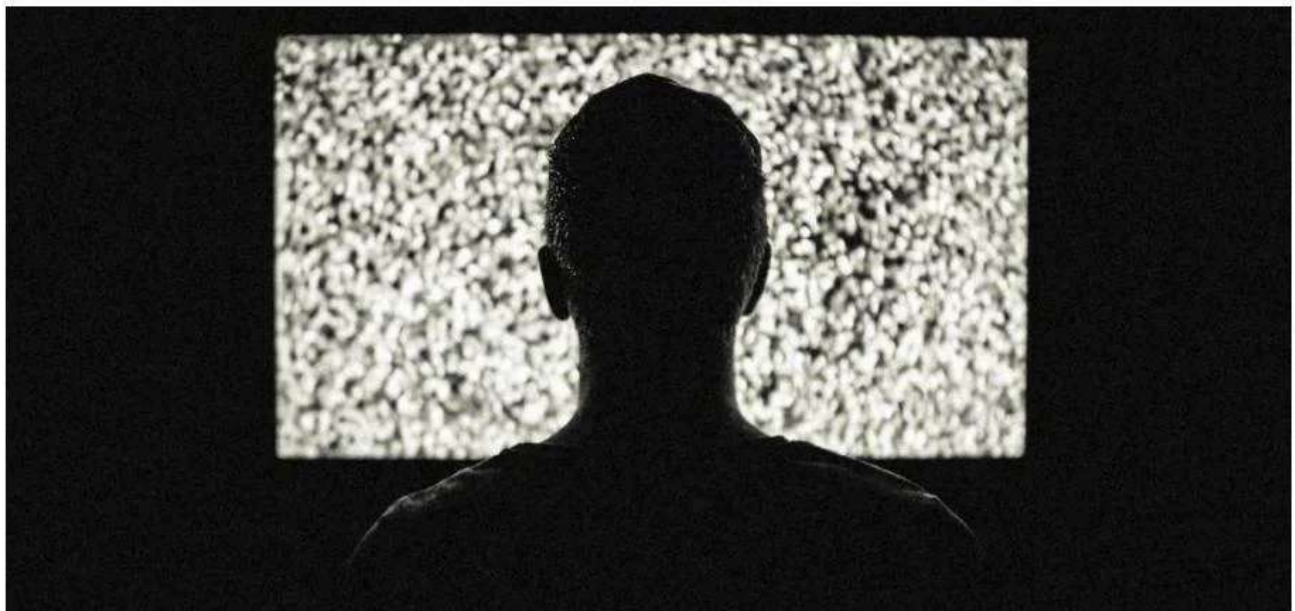
THE ART OF SELLING TERROR

BY ZUBAIR AHMED HAYAT

Zubair is a Waqif-e-Zindagi, currently serving the Jama'at in the Review of Religions. Zubair was born and raised in the United Kingdom and studied Masters in Creative Writing & English Literature.

Fear. Did you know that you could sell it? Well, according to the news corporations today, this is their most valuable asset. Using fear to dominate the headlines has become a popular theme because terror makes newspapers fly off the shelves. Fear of the unknown is driving the modern man to irrational thoughts and ideologies, which is causing us to live in a realm of paranoia. This is not a new phenomenon but the new uses of social media have made the issue worse and we are bombarded by negative views from every angle to be afraid of the unknown. Very afraid!

The ability of the media to prey upon the concerns of the general public is an ability that has been sharpened over the decades. News outlets understand that the average Joe has no clue about the true impact of ISIS is or the real understanding of Ebola, so they sensationalise it to a point where it becomes mass hysteria. Every reader of the daily news whether on TV, laptops, smart phones or newspapers has an interest in the wider world, which seems to be more accessible than ever before.

The global village that we now live in is complex but news corporations play on this to confuse and disorientate the public. Every time there is a crisis in the news there is no clear message on what the truth is and this has led to people becoming less trusting of the media but also more reliant on it. This need to understand the world around us leads so many to believe these exaggerated stories with

plot twists and skewed information based on a particular agenda of those in power.

The media has been monopolised by a few corporations, which push a particular message whether it is about an outbreak disease, religious fundamentalist group or the next president of the United States. In all these global issues they strike fear into the hearts of those watching, reading and listening. This showering of negativity and suspicion will penetrate the mind of those listening no matter how much you try to resist. The public cannot access the information from any other source so they cling to their TV screens waiting for the BBC to 'enlighten' them on the most pressing issues of the world today. This is extremely dangerous and although news reports and those in the media seem to be an authority to listen to, they are being fed one sided reports and do not care about its impact.

Many of us do not realise there is a big business behind the headline, a billion dollar business! The media is run on popularity and ratings so their main concern is staying afloat, not about showing reality or depicting a true picture of the world to the audience. The public feeling is, 'If I do not buy, think this way, vote this way, etc. then consequences will ensue'. Like news media though, advertising fear appeals use negativity to boost their income, popularity, and ratings. A threat to one's well-being creates a situation in which the individual has no choice but to make the decision most helpful to them. This gives the advertiser, news, or corporation complete control (Williams, 2012).

When there is a global issue the media pounces on it and tries to grow it into a monster, which has enough weight to frighten the world. This has been done on countless occasions and every few months a new monster appears and forced upon us so that we doubt everything we think we know. We begin to doubt ourselves, our neighbours, the government and even our families because of what we read in the newspapers. It becomes a vicious cycle because the more you fear the more you need reassurance and validation from the media that your fears are justified. There are so many occasions where people are told that certain areas, cultures, religions and people are bad and when they experience it for themselves they are shocked by the difference in what the reality is what they been fed from birth through the media.

The issue of using fear to gain readership and viewers is so rampant and blatant that even the huge news outlets such as ABC have said, 'We at ABC are as guilty as any other media outlet of rushing out to cover every new threat that arises. And the reason we scare people is simple... For broadcast media, eyeballs equal ratings. For politicians, eyeballs equal votes. For activists, eyeballs equal support for their causes. For corporations, eyeballs equal sales. The bottom line: Worry and fear sell.' (Stossel & Jaquez, 2007)

Be honest to yourself, would you be more interested reading about how much an inner city immigrant youth has raised for charity or of how immigrants are destroying our country and taking all our jobs? Unfortunately the human mind is subconsciously being conditioned to be drawn to fears and seek out the negative in life for entertainment. Reading about the good in people does not stimulate the senses as much as highlighting evil and wondering what is out to get you.

An outstanding example of this fear being sold in the media was when I travelled to America last year and came across a mosque where there was a shooting in 2015. At the Ahmadiyya Mosque there was an incident where a former Marine, Ted Hakey, shot thirty bullets at the place of worship in the night and was subsequently sent to prison.

This was disturbing to hear but even more unnerving was the interview he did after being released from prison. Before shooting at the Mosque he was angered at the Paris terror attacks, which we all were, but social media was riling him up and he was seeing headlines about how Islam teaches terrorism and all Muslims are terrorists. After learning this online, he then attacked a moderate Muslim Mosque, which actually denounced terror in all forms. 'What you see on social media sites,' Hakey said, 'That was my education of Islam.'

After the shooting he had a chance to meet the leaders of the Mosque where he realised their peaceful teachings and immediately apologised and now helps them spread the true Islam to Americans in the area. Ironically the religious leaders in the area pleaded with the Judge to lighten his sentence because of his remorse and also gave him a Holy Quran to read. So, if a man can be driven to shoot a peaceful religious place of worship which could have murdered any children or women present because of the influence of social media then we have a serious problem and the media has a huge responsibility to stop spreading fear and reporting on the truth even if it does not sell as well as terror!

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"They [Waqifeen-e-Nau and Waqifeen-e-Zindagi] should remember that they are among that group who are supposed to save the world from destruction.

"If you possess knowledge and you are given the opportunity, but do not have a true heartfelt ambition to save the world from destruction, or are not passionate in saving mankind from destruction, then it cannot be called an effort with an earnest desire. It is possible that there would be very little blessing in such a deed.

"Thus, everyone who is passionate for spreading Allah the Almighty's message should pay attention to prayers alongside their efforts. It is these prayers that will cause us to prosper in this mission, Insha-Allah.

"For this reason we should remember that our prayers should not just revolve around ourselves, rather they should be spread in all directions so that no one is left out of these blessings which God Almighty has bestowed upon us. In any case, we should always remember that our purpose cannot be achieved without compassionate and sympathetic prayers."

(Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V[aa], Friday Sermon, Baitul Futuh, London. 18 January 2013)

Islam's Journey to Japan (Part 1)

BY JALEES AHMAD

Jalees Ahmad is a Missionary of the Ahmadiyya Muslim Jama'at. He graduated from Jamia Ahmadiyya UK in June 2016 and is currently serving as a research fellow at the Ahmadiyya Archives and Research Centre, London.

"They desire to extinguish the light of Allah with their mouths; but Allah will permit nothing except that He will permit His light, through the disbelievers may dislike it.

"He it is Who sent His Messenger with guidance and the religion of the truth, that He may make it prevail over every other religion, even though the idolaters may dislike it."

(Surah Al-Taubah,Ch. 9: V.32-33)

Islam's Message Reaching Far and Wide

This verse informs us about the spread of Islam and that the religion if Islam would eventually cover all parts of the globe.

If we bear in mind that this verse of the Holy Quran was revealed at a time when the Muslims were only few in numbers, then we can appreciate that no one apart from the believers would have expected that Islam would spread across the map. This verse in a way comforted the Muslims. If the Holy Prophet Muhammad, peace and blessings of Allah be upon him, was not a messenger from Allah, he would not have told his companions that Islam would spread all over the world, for how could he have been so sure?

Islam in Japan

If you dig long and hard enough you can find yourself in Japan. This famous yet ancient proverb expresses the fact that making ones' way into Japan is no

easy task. All throughout history Japan is known as the distant far country which has been secluded from the entire world, down to their traditions, customs and the fabric of its society. Numerous travelers, explorers, students, mapmakers, traders and anyone who has been there can attest to the fact that it's in complete isolation and for anything to make its way into the Japanese public will have to be of the same peaceful nature as the Japanese. Thus, Japan is probably one of the most difficult nations to migrate to. Muslims were no special case to this. Regardless of the way that Islam spread and flourished in the nearby countries, it wasn't until the late 19th century, that Islam spread to Japan.

Japanese Attitude Towards Religion

Before we can understand how Islam made its way in to the culturally refined, disciplined, sushi with sake, mountain scenery with thousands of shrines and temples which we know today as Japan, we must first understand the term of religion understood by the people of Japan.

The term "religion" itself in Japanese culture defines only organised religions (that is, religions with specific doctrines and required membership). People who identify as "non-religious" in surveys actually do not belong to any religious organization, even though they may take part in Shinto rituals and worship. [1]

Thus, we can understand from this that the moral teachings of different religions have been sowed in to the very fabric of the Japanese society that even those who have no religion still practice these morals as rituals.

The history of the Message of Peace – Islam – in the Land of the Rising Sun is relatively brief in regards other religions. Islam is among the minority religions in Japan, having more followers in the nation than the Bahaí, yet less than Christianity.

There was little mention of Muslims in Japan before the 19th century, however, that's not to rule out that no Muslim came to Japan back then.

Research today shows that the earliest Muslim records of Japan can be found in The *Book of Roads and Kingdoms* also referred to as *The Book of Roads and Provinces*. Ibn Khordadbeh who was a Persian geographer shows on the maps and describes the major trade routes of the time within the Muslim world, and discusses distant trading regions such as Japan, Korea, and China. Much of his writings are regarded as mainly focusing on reporting the accounts of other travelers by contemporary historians, and much of what he wrote is substantiated in other sources. [2]

In the wake of the October Revolution, normally alluded to as Red October, the October Uprising, the Bolshevik Revolution, or Bolshevik Coup was an unrest in Russia driven by the Bolsheviks and Vladimir Lenin. Several hundred Muslim refugees from Central Asia and Russia were given asylum in Japan, settling in several main cities and formed small communities and from them some Japanese

converted to Islam through contact with these Muslims.

Historian Caeser E. Farah documented that in 1909 the Russian-born writer Abdul-Rashid Ibrahim (1857–1944), was the first Muslim who successfully converted the first ethnic Japanese, when Kotaro Yamaoka converted in 1909 in Bombay after contacting Ibrahim and took the name Omar Yamaoka. [3]

Yamaoka in fact had been with the intelligence service in Manchuria since the Russo-Japanese war. His official reason for traveling was to seek approval for building a mosque in Tokyo. This approval was granted in 1910, and on 12 May 1938, the Tokyo Mosque, was finally completed, with generous financial support from the zaibatsu. Its first imams were Abdul-Rashid Ibrahim. [4]

After examining the outcome of history and seeing how it has led to Muslims migrating to Japan and eventually spreading the message of Islam, one can't help but accept that God works in ways we can't possibly fathom. In particular, two verses of the Quran come to mind:

"And they planned and Allah also planned; and Allah is the Best of planners."

(Surah Al-e-Imran, Ch.3: V.55)

"Allah has decreed: 'Most surely I will prevail, I and My Messengers.' Verily, Allah is Powerful, Mighty."

(Surah Al-Mujadalah, Ch.58: V.2)

These verses in particular express and show us and give us Muslims comfort that whatever the circumstances, whatever may be happening around the world, though people may plan, God is the best of planners. His plan is to may make the religion of Islam prevail over every other religion, even though the idolaters may dislike it.

The Promised Messiah[as], Hazrat Mirza Ghulam Ahmad of Qadian, expressed his desire for the true teachings of Islam to spread to the peaceful land of Japan. His wish was to publish a brief yet concise book in Japanese containing a summary of all basic teachings and facts about Islam, which can be a means of conveying the true teachings of Islam.

In part two we will explore how, in 1935, Ahmadiyyat was established in Japan during the era of Hazrat Mirza Bashiruddin Mahmud Ahmad[ra], the Second Worldwide Head of the Ahmadiyya Muslim Community.

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Message for the Waqfe Nau Ijtema of Indonesia 2018

My beloved spiritual children of the Promised Messiah

السلام علیکم ورحمۃ اللہ وبرکاتہ

I wish to make it clear that it is not merely enough for you to gain educational qualifications; rather, as members of Waqf-e-Nau, there are other extremely important expectations that we hold. The personal character of a Waqif-e-Nau should be completely in accordance with the true teachings of Islam. You should always bear the highest spiritual and moral standards. The question is how is this best achieved? Apart from our fundamental belief of the existence of God, the next most important thing Allah has taught a believer is that they must be regular in offering the five obligatory prayers, that is *Salat*. Remember, Allah has said that a sign of a believer is that he or she offers their prayer with true humility. Thus make sure you are always regular in prayer, and it is incumbent upon you to offer your prayers in congregation whenever possible. As Waqf-e-Nau we hold even higher expectations of you then other Ahmadis. You must therefore realise the importance and benefit of being regular in *Salat*.

Another sign of a believer is that he stays away from indecent and immoral things. During youth, there is a risk that a person can be exposed to indecency and be led astray. For example, immoral and indecent programmes are routinely shown on the TV and on the Internet. These are obscene and sinful things that a believer must stay far away from. Certainly a Waqif-e-Nau who has renewed the pledge made by his parents prior to his birth to spend his entire life serving his faith must always stay away from such immoral activities. Allah the Almighty has said such things take people away from their faith and so true believers must save themselves from such indecency and all forms of wrongdoing.

Further, Allah the Almighty has said that you should fulfil your pledges and your trusts. As members of Waqf-e-Nau, you have all made a solemn pledge to devote your lives for the sake of your faith. This pledge has not been made by force, but has been made by you in full maturity and entirely of your own volition. It is true your parents pledged you to this scheme prior to your birth, however when you reached an older age, the Jama'at administration asked you directly whether you wanted to continue in the Waqf-e-Nau scheme. Thus, every Waqif-e-Nau is given the opportunity to freely leave once they reach an age of understanding and maturity. In fact, they are asked not just once, but on a number of occasions. And so you have yourselves decided to fulfil that pledge made initially by your parents. As such it is now your duty to fulfil that covenant of *Waqf* and this cannot be done until you learn to fulfil your trusts. Of all your trusts the most significant is that you will forever safeguard your faith. For this you must establish a relationship with God Almighty and follow his commands. Primary among God's commands, as I have already said, is to fulfil the rights of worship by being regular in *Salat*. Thus you must pay great attention to this.

Remember, Allah the Almighty desires for us to excel in righteousness and virtue and so a Waqif-e-Nau has a great responsibility to always try and improve and to stay away from all forms of wrongdoing.

I hope and pray that you will forever seek to fulfil the demands of your pledge throughout your lives. I pray that the spirit of selfless service and devotion to your faith remains with you and indeed increase at every stage of your life, whether it is when you turn fifteen, or when you turn twenty one, or when you complete your education or at any other point in your future. May Allah enable this to be the case. May Allah bless all of the members of Waqf-e-Nau in all respects – *Ameen*.

Wassalam

MIRZA MASROOR AHMAD
Khalifatul Masih V

FRIDAY SERMON 09-02-18

Mirza Ghulam Ahmad Sahib

After reciting the *Tashahhud*, *Ta'wwuz*, and Surah Al-Fatihah, Hazrat Khalifatul Masih V[aba] stated:

I intend to speak about the servant of the Community and devotee of life – who fulfilled his vow of devotion (*Waqf)* and was ever obedient to Khilafat and so many testimonies have been collated about him, that I will be hardly able to mention all of this. As you are aware, a few day ago, Respected Sahibzadah Mirza Ghulam Ahmad Sahib, son of Hazrat Sahibzada Mirza Aziz Ahmad Sahib[ra] passed away at the age of 78. *Innaa Lillahi Wa Innaa Ilaihi Raji'oon* [Surely, to Allah we belong and to Him shall we return.] His demise was caused by a heart attack. Although he had been suffering from a heart disease for a long time, he passed away at home due to cardiac arrest.

Respected Mirza Ghulam Ahmad Sahib was the paternal great-grandson of the Promised Messiah[as]. He was the grandson of Hazrat Mirza Sultan Ahmad Sahib, the eldest son of the Promised Messiah[as]. He was the son of Hazrat Mirza Aziz Ahmad Sahib[ra]. He was the maternal great-grandson of Hazrat Mir Muhammad Ishaq Sahib. He was also my brother-in-law. His mother, Sahibzadi Naseerah Begum, was the eldest daughter of Hazrat Mir Muhammad Ishaq Sahib.

All these relationships are not the reason why he is worthy of mention. What makes these relations worthy of mention are his attributes and

characteristics, which I will relate.

He was a servant of the Faith and a life-devotee (Waqf-e-Zindagi). Recently, when I appointed him to the post of *Nazir-e-Aala,* despite frailty, illness and recent bereavement after his brother's demise, he fulfilled all his duties diligently and he remained in attendance at the office. Likewise, he continued to attend events. A day before [his demise], he attended a function at Madrasat-ul-Hifz, where certificates were to be awarded to successful Hafiz [those who memorise the Holy Quran entirely). He then attended another event by Khuddam-ul-Ahmadiyya in the evening. Even in the morning on the day of his demise, he visited many sick people at their homes. Further, he also offered all the five prayers at Masjid Mubarak.

He was a servant of the Faith and a life-devotee (Waqf-e-Zindagi). Recently, when I appointed him to the post of *Nazir-e-Aala,* despite frailty, illness and recent bereavement after his brother's demise, he fulfilled all his duties diligently and he remained in attendance at the office.

His life as a *Waqf-e-Zindagi* [life devotee] commenced in May, 1962. He completed his MA in political science from Government College Lahore. Following this, he sat the examination for the public service commission - CCS, which he passed with flying colours. As a matter of fact, he personally told me that I merely sat this examination as people used to say that this is a very difficult examination and it is very difficult to pass it. I did so in order to devote my life after having been successful in worldly terms as well and so that no one is able to say that I came here [and dedicated my life] as I was unable to find anything else. Despite this success, he did not pursue any government job, nor did he join the public service commission. Rather, he devoted his life and as I mentioned, he did so in 1962. Following this, Hazrat Khalifat-ul-Masih II (ra) entrusted him with the responsibility of serving as the Managing Editor of The Review of Religions. Furthermore, Hazrat Khalifat-ul-Masih II[ra] also told him that alongside secular knowledge, which you have already acquired, you should also acquire religious knowledge. Hence, he studied Hadith and religious matters from Hazrat Sayyid Mir Daud Ahmad Sahib. Hazrat Sayyid Mir Daud Ahmad Sahib was the editor of The Review of Religions as well as his maternal uncle.

Initially he was named Mirza Sa'eed Ahmad. Hazrat Musleh Maud[ra] later named him Mirza Ghulam Ahmad upon the request of his mother. She had read an account in *Seerat-ul-Mahdi* and in relation to this she thought that he should not be given the name Mirza Sa'eed Ahmad. Mirza Sa'eed Ahmad's bother from his first mother passed away at a young age. He also came here to study in UK and was the class fellow of Mirza Muzaffar Ahmad Sahib. She also told Hazrat Musleh Maud[ra] that if his name is changed then Hazrat Mirza 'Aziz Ahmad Sahib will be saddened. Hence, he should also be consoled. Hazrat Musleh Maud[ra] said that in that case, we will give him a name which will not grieve his father. Following this, he named him Mirza Ghulam Ahmad and he also said that we will call him by the name "Ahmad". The reason for this is that the Promised Messiah[as] passed away not too long ago and it is very difficult for me to call him by the name Ghulam Ahmad. In 1964, he was marriage was settled with my sister and Maulana Jalal-ud-Din Shams Sahib led their *Nikah* [marriage contract] as Hazrat Khalifat-ul-Masih II[ra] was ill in those days.

Mirza Ghulam Ahmad Sahib served as the *Nazir*

Taleem [director of education], additional *Nazir Islah-o-Irshad Muqami* for several years and he also served as the *Nazir Diwan.* As a matter of fact, he served as the *Nazir Diwan* until he was appointed as the *Nazir-e-Aala* [executive director], that is from 1996 until 2018. Furthermore, he also served as the *Sadr Majlis Karpardaz* [president of the committee for the *Bahishti Maqbarah*] from 2012 until 2018. Then, following the demise of Mirza Khurshid Ahmad Sahib, I appointed him as the *Nazir-e-Aala* [executive director], the local president as well as the *Sadr, Sadr Anjuman Ahmadiyya*. Even prior to this, during the time of Hazrat Khalifatul Masih IV[rh], he was enabled to serve as the acting *Nazir-e-Aala* [executive director] as well as the acting local president on several occasions. Similarly, he was a member of the committee for *Waqf-e-Jadid* and served as the president of the committee for *Waqf-e-Jadid* from 2016 until 2018. As part of *Ansarullah*, he was included in the *'Amila* [administrative body] of various regions. He was entrusted to supervise various regions. Furthermore, he also served as the vice president of *Saff-e-Dom*, following which he became the vice president. Then, he was enabled to serve as the president of *Ansarullah* Pakistan from 2004 until 2009. As part of *Khuddam-ul-Ahmadiyya*, he served as the *Mohtamid* during various years. Furthermore, he served as the vice president of *Khuddam-ul-Ahmadiyya Markaziyya*, following which he also served as the president of *Khuddam-ul-Ahmadiyya Markaziyya* from 1975 until 1979. He also served as the editor of the Review of Religions after Mir Daud Ahmad Sahib. He rendered his services as the private secretary for Hazrat Khalifat-ul-Masih III[rh]. He was the president of the committee for the Khilafat library as well as the president of the *Buyoot-ul-Hamd* Society, Rabwah. He also served as the director of the Fazl 'Umar Foundation. Similarly, he was enabled to render his services and offer duties during Jalsa Salanas for many years. As long as Jalsas were held in Rabwah, he served as the vice Officer Jalsa Salana as well as the *Nazim Mehnat* [supervisor of diligent work]. ... He was the president of the committee of *Tabarrukat* [relics]. He was a member of the committee of the register of the narrations of the companions of the Promised Messiah[as]. He was a member of the board of jurisprudence. He was a member of the committee of the history of Ahmadiyyat. He was the secretary of the Khilafat committee. He also served as the supervising managing director of *Al-Sharikat-ul-Islamiyah*. He was entrusted with many responsibilities, such as overseeing these committees, alongside the tasks of his department. In 1989, he, along with Mirza Khurshid Ahmad Sahib and two other workers in the Anjuman had the honour of being imprisoned for a few days in the cause of Allah under the article 298c.

Hazrat Khalifatul Masih V[aba] stated, Following the tragedy that occurred in Lahore on 28th May, 2010, where many Ahmadis were martyred, Mirza Ghulam Ahmad Sahib served as the Amir of the delegation that was immediately sent to Lahore at that time by *Nazir-e-Aala* Sahib [executive director] in order to console and reassure the Jama'at, to visit the families of those martyred and in order to visit those that were injured.

Hazrat Khalifatul Masih V[aba] stated , In one of his sermons, Hazrat Khalifatul Masih IV[rh] narrated one of his dreams. While speaking about this dream and mentioning Mirza Ghulam Ahmad sahib, he stated: "I was thinking about increasing my engagements and that night I saw Mian Ahmad in a dream. Mirza Ghulam Ahmad sahib always gives good advice". Hazrat Khalifatul Masih IV[rh] says "It was Mian sahib who advised me regarding the Holy Qur'an that instead of writing notes towards the end of Tafsir-e-Sagheer, I should produce a new translation of the Holy Qur'an. By the Grace of Allah Almighty,

he enabled me to finish this translation and a lot of issues were resolved through it." There are other things in this very comprehensive dream that Mian Ahmad sahib shared with Hazrat Khalifatul Masih IV[rh] and how he could be of assistance. There was a discussion about marital issues and employment for boys and girls as well as other suggestions.

Once, Hazrat Khalifatul Masih IV[rh] wrote a letter to Mian Ahmad which read: "I have received the letter in which you expressed worry. I will, very humbly, pray for you. God Almighty has instilled honesty and felicity in your nature and He never lets such a human perish. May Allah Almighty continue to bless you with immediate spiritual progress and may He grant you the paradise of obtaining peace of mind."

Similarly, in another letter Hazrat Khalifatul Masih IV[rh] wrote to him: "I remember you in my prayers. This is your right and you are also one of my prominent helpers in terms of serving faith. May Allah Almighty always keep you under His protection, grant you health and security. May you never face any worry or anxiety" Then he wrote: "Also remember me in your prayers. It is my ardent desire that people accept Ahmadiyyat soon." Then he wrote: "MTA is being transmitted worldwide and serving as a vital instrument. It is practically fulfilling my desire. So produce such amazing programs for MTA that become a source of guidance everywhere and so that Satan and his evil forces are seized completely during Ramadan."

Hazrat Khalifatul Masih V[aba] stated , Amtul Qudus sahib, his wife, says: "When Hazrat Khalifatul Masih II[ra] was ill, he would go there for duty at night on a daily basis." This is prior to their marriage. Similarly, He was very much attached with Hazrat Khalifatul Masih III[rh] during his Khilafat. Hazrat Khalifatul Masih III[rh] trusted him greatly and in 1974, both Mirza Khurshid Ahmad sahib and he stayed there [close to Huzur] for several days and nights. They did not have permission to even return home.

In 1973 and particularly in 1974 and after becoming the Sadr (President) of Khuddamul Ahmadiyya, he was working with Hazrat Khalifatul Masih III[rh] and would not return home for a long time. Even before that, he would leave in the morning and return home at around ten at night. Once, during an ijtema, when he requested Hazrat Khalifatul Masih III[rh] to lead the pledge, Hazrat Khalifatul Masih III[rh] responded by saying: "You should lead the pledge" and Hazrat Khalifatul Masih III[rh] made him lead the pledge. Hazrat Khalifatul Masih III[rh] repeated the words of the pledge and repeated after him like all the other khuddam [youth] present there. At the time of Mirza Khurshid Ahmad sahib's demise, I stated that Hazrat Khalifatul Masih IV[rh] had mentioned "[These] Two individuals are very loyal to me and to every Khilafat." Mian Ahmad sahib had written to me [about this] but had also informed verbally. He hesitated to include his name in this so I did not mention his name during Jummah. Only Mirza Khurshid Ahmad sahib's name was mentioned. But in actuality, Hazrat Khalifatul Masih IV[rh] had said about Mirza Ghulam Ahmad sahib and Mirza Khurshid Ahmad sahib that they are faithful to every Khalifa and to him as well. He was called when Hazrat Khalifatul Masih IV's[rh] ring was lost to help find it. He would say: "Hazrat Khalifatul Masih IV[rh] mentioned my name 'Ahmad' first then he said 'Khurshid'. They are both amongst those upon whom I put my trust and they are faithful to every Khalifah.'"

He was very obedient to Khilafat. Despite being very weak he attended the Jalsa here. I told him to use a walking stick so he began using it immediately, as it has now been instructed. Now, I have got to use the walking stick. A few years ago I instructed the *Naziraan* that they should visit different *Jamaats*

and convey my message greetings in every house. The province of Sindh was allocated to him. His wife says that when he returned we was walking with a limp, so when I enquired as to the reason he replied: "I fell from the stairs of a house." When it was shown in the Fazl-e-Umar Hospital the bone in his small toe was cracked and there was a slight crack in the ankle of his other foot or it was injured slightly. There was a slight fracture. She says: "I asked him if he was feeling any pain. He replied 'I felt pain but as the Khalifa's instruction was to convey his message door to door, I didn't feel the pain for 11 days.' Hence he returned having completed his task.

His elder son writes that after the migration of Hadrat Khalifatul Masih IV[rh] the cassette for his sermons came to Ahmad Sahib first and he would gather everyone in a very organised manner and relay the sermon before them. Even after the sermons were shown on MTA he would especially listen to them again and would ensure that all the members of the house would listen to the sermons, including the house workers. Furthermore, he would arrange for loudspeakers or even a TV in order for those working outside to listen to the sermon.

His elder son writes that after the migration of Hadrat Khalifatul Masih IV[rh] the cassette for his sermons came to Ahmad Sahib first and he would gather everyone in a very organised manner and relay the sermon before them. Even after the sermons were shown on MTA he would especially listen to them again and would ensure that all the members of the house would listen to the sermons, including the house workers.

Hazrat Khalifatul Masih V[aba] stated , His daughter writes: "Our father strived to the utmost to remain loyal to Khilafat and also advised us to do the same. Once my father very anxiously requested me for prayers and continued to remind me for several days. I was not aware of the situation but I was under the impression that the Khalifa was slightly upset. As a result my father prayed so fervently that it left a lasting impression on me and my state became the same as my father.

Then when Hadrat Khalifatul Masih IV[rh] migrated, his mother Sayyeda Naseera Begum Sahiba was very ill and her condition was deteriorating. The night of the migration seemed to be the last night of his mother, but he was busy in the affairs of the Jamaat and the migration, so he was unable to even go to her room and continued dealing with the affairs of the Jamaat.

Similarly, in the time of the Khilafat-e-Khamisa, his bond of obedience and loyalty always remained the same with me. In fact, when he was asked by his son he responded by saying "Do you not see the truthfulness of Khilafat and how the support of Allah is with Khilafat-e-Khamisa?"

Hazrat Khalifatul Masih V[aba] stated , Shahid Abbas Sahib from Malaysia writes: "I performed the Bai'at [oath of initiation] in 2005 and went to visit the headquarters. Mirza Ghulam Ahmad Sahib was going to his office and the Mualim [local preacher], Daniyal Sahib who was with me said, 'he is a very close relative of the Khlaifa of the time. You should request him for prayers.' I approached him and told him that I have accepted Ahmadiyyat from a sect among the Shia and request you to pray for me. He embraced me and then firmly gripped my hand and said with a very passionate voice, 'should I not inform you of a person whom I also request for prayers?' I enquired who that is. He replied, 'The

Khalifa of the time. You should write to him for prayers'. This new Ahmadi convert further states: "The love and passion I witnessed in his eyes for the Khalifa of the time was extremely impressive and those few moments have become etched in my memory."

Hazrat Khalifatul Masih V[aba] stated , He discharged every responsibility he had and the many roles he was assigned to serve in an excellent manner.

Hazrat Khalifatul Masih V[aba] stated, Mubashr Ayyaz sahibs says that He also had a great bond with Khilafat. Once, an issue regarding the Zakat not being applicable on horses, I believe, was being discussed in the judiciary committee and a report had been compiled. However, I rejected this report and said that it should be reviewed again and requires a consensus. Many committees were formed and each time long debates would ensue amongst the scholars and they would fail to arrive at a conclusion. The president then made him the head of the committee and again some of the scholars came with great preparation in order to present an alternative view to what I had initially said. He heard the discussion for a short while and then Mubasher Ayyaz Sahib states that with a very passionate voice he said, "When the Khalifa of the time has made a decision then how can we even think to say something against this. He rejected all their arguments and did not care how eminent the scholars were and what they was saying."

Hazrat Khalifatul Masih V[aba] stated , Similarly there are several other incidents. Whenever he was sent for an official duty, he did not think about any obstacles in his way. Mubashr Ayyaz sahibs narrates that wen he served as *Naib Nazir Ta'leem* [Deputy Director for Education], if an application for allowance of any student was rejected by the Khalifa – because of certain circumstances – he would say that you should give the news of the approval for student allowances or other good news from the Khalifah, and if someone's application had been rejected or any disapproval. Such news should come from us."

Hafiz sahib has also written stating: "He had a special connection with Khilafat which was visible on all occasions. When he was made Nazir-e-Aala, in his first address to the Naziran [Directors] of the Anjuman he said 'I do not need to request you for your cooperation, as you are all serving in your capacities. However, since Hazrat Khalifatul Masih[aba] has appointed me, I am in urgent need of your prayers, as it is extremely difficult to follow in the footsteps of certain people.

Similarly when he was transferred from Nazarat-e-Diwan and appointed as Nazir-e-Aala one of the workers says: "Before leaving from the office he personally came to meet us and requested permission to leave. Hearing these words made us emotional and we said: 'Mian Sahib, stay here with us or take us with you.' At this he smiled and said: 'How can I take you with me, I am only going on the command of Hazrat Khalifatul Masih[aba], then after a short while, I will meet my creator with His permission.'

May Allah the Almighty elevate his status. He has departed to go to a place where each one of us will go at the appointed time. However, fortunate are those who spend their lives striving to attain the pleasure of God Almighty. May Allah the Almighty elevate his status and enable his children to continue his virtuous deeds. Also all the *Waqfeen* [devotees of life] and office bearers should strive to fulfil their *Waqf* [pledge for devoting ones life] with sincerity, just as he did and also to continue their services. May Allah grant everyone the opportunity to fulfil their pledges. May Allah continue to grant the Jamaat pious and righteous workers who serve with sincerity and passion in the future as well.

Waqf in the Medical Field
A Personal Perspective

BY TASVEER AHMAD JAVED, UK

Tasveer is a Waqif-e-Nau who is currently studying Medicine in Cluj, Romania. He aspires to serve the Jama'at as a doctor. His hobbies include photography, watching inspirational documentaries and reading. As well as hobbies, he enjoys doodling.

"*My Lord, I have vowed to Thee what is in my womb to be dedicated to Thy service. So, do accept it of me; verily, Thou alone art All-Hearing, All-Knowing.*"(3:36)

Before I was even born, my parents decided to dedicate me to the service of Islam, and as each day passes with me learning about medicine and the responsibilities of a doctor, I understand the depth of this honour more and more.

As a Waqif-e-Nau, I realised my responsibilities from a young age, and I've always felt that keeping these duties' insight is crucial for me in my field. As an aspiring doctor, I understood that service to humanity falls hand in hand with service to the Jama'at.

In the Holy Quran, God Almighty has said:

"*You are the best people ever raised for the good of mankind because you have been raised to serve others; you enjoin what is good and forbid evil and believe in Allah.*" (3:111)

"*And do not forget to do good to one another.*" (2:238)

These are commandments in the Holy Quran that

were revealed for everyone to follow. But as a Waqif-e-Nau, it is our duty to wholeheartedly act upon this and devote all that we can to serving humanity. Medicine is a field that helps humanity, and as Waqf-e-Nau we must serve humanity, that is why I think pursuing medicine is a great idea.

In the world that we live in today, where the humanitarian crises are on the rise, Waqifeeen e Nau should be acting upon the dedication that their parents made. Serving others, bringing a smile to one's face, easing their pain and removing health obstacles become life changing for some.

Islam teaches us to instil peace in our hearts and share love with others. As an Ahmadi and beyond that, as a Waqif-e-Nau, this responsibility falls heavy on us. We cannot reach the goal of instilling peace in this world without serving humanity. When one shows a bit of humanity to someone, this little gesture of kindness can lead to an everlasting impression. Moreover, as a Waqif-e-Nau, we should grasp every opportunity we are presented with to do Tabligh. God Almighty says:

"O mankind! There has indeed come to you an exhortation from your Lord and a cure for whatever disease there is in the hearts, and a guidance and a mercy to the believers." (10:58)

When an Ahmadi Doctor is trying to treat a patient, they should also try to find an appropriate opportunity to do Tabligh and help clear any misconceptions one may have about Islam and invite them to Ahmadiyyat. Service to humanity will attract people towards us; if we wear our religion on our sleeves, it will help us do Tabligh. Being a selfless Doctor that promotes service to humankind will not only make us stand out amongst others but also bring light to the true teachings of Islam.

I always try to keep in mind God Almighty's attribute of Al-Shaaf'i (the Healer). As God has stated in the Holy Quran:

"And We are gradually revealing of the Qur'an that which is a healing and a mercy to the believers; but it only adds to the loss of the wrongdoers." (17:83)

There is no doubt that science and technology have assisted the Medical field in relieving patients of their pain. However, we should never forget that science and religion run parallel. Huzoor[aa] mentioned in his Friday Sermon, delivered on 19 December 2008:

"In modern day, man has made great progress in the field of medicine and medical technology, but it is due to the intelligence that God has bestowed upon man as a favour to him that he is able to make such advancement. A true believer always turns only to Allah for healing. The Holy Prophet[sa] said to a physician, 'You are only a soother to your patient. Its physician is He Who has created him i.e. Allah.' "

Huzoor[aa] advised Ahmadi doctors and physicians to first and foremost remember the principle that God alone is the Healer (Al-Shaaf'i) and along with treatment, they should pray for their patients to secure God's pleasure.

Furthermore, in that sermon Huzoor[aa] advised Ahmadi doctors and physicians to first and foremost remember the principle that God alone is the Healer (Al-Shaaf'i) and along with treatment, they should pray for their patients to secure God's pleasure. This firm faith in God exhibited by Ahmadi doctors would give them better ability to cure, and their faith in God would increase, which in turn would cause them to increase in spirituality.

Thus, as an aspiring Ahmadi Doctor, I feel it is crucial never to stop worshipping God Almighty and should always find time to recite the Holy Quran. Undoubtedly, this will help us progress in serving humanity.

As Huzoor[aa] mentions in his Friday Sermon that was delivered on 26 December 2008:

"The Promised Messiah[as] said that a worldly man believes that his own efforts suffice him to achieve success in all his endeavours, but we must remember that without supplication, there is no success, and what we achieve as a result of this supplication is also a type of revelation."

Therefore, if one chooses to pursue medicine and become a doctor, never forget that worshipping God Almighty is the key to all success. All Praise belongs to Allah!

5TH WAQFE NAU IJTEMA IRELAND 23 DECEMBER 2017

BY RABEEB AHMAD MIRZA, SECRETARY WAQF E NAU, IRELAND

On Saturday 23 December 2017, National Waqf e Nau department, Ireland was able to successfully hold its 5th Annual Waqf-e-Nau Ijtema at Esker Educate Together National School, Dublin for both Waqfeen e Nau and Waqfaat e Nau.

This year the Waqf-e-Department was blessed as Hazrat Amirul Momineen[aa] graciously approved our humble request to send a representative for our Ijtema by appointing Respected Luqman Ahmed Kishwar sahib (In-Charge Waqf e Nau Central Office, London) to attend our Ijtema.

Thus, the Ijtema was a momentous occasion as it was the first time that any representative was sent for the sole purpose of attending a Waqf e Nau Ijtema.

Registration began at 9:30am alongside which breakfast was served.

Opening Session

Respected Luqman Ahmed Kishwar sahib (Central Representative) chaired the opening session that began at 10:45 am with the recitation of the Holy Quran followed by its English and Urdu translation. Thereafter a few couplets from the Nazm 'Naun-e-Halaan-e-Jamaat...' were recited. This was followed by a clip from Hazrat Khalifatul Masih V's[aa] Friday Sermon that he delivered on 28 October 2016 in regards the Essence of Waqf e Nau wherein Huzoor[aa] discussed in detail as to what makes a Waqf e Nau child special. The proceedings of this session were also relayed in the Waqifaat area as well. The formal session ended at 11:15am with silent prayer.

Academic Compeititions and Assessments

For the academic competitions the Waqifeen e Nau were split into four groups comprising of ages 5-7, 8-10, 11-15 and 16+. The academic competitions began at 11:30am that consisted of Tilawat, Nazm, English & Urdu Speeches and Hifz-e-Quran. As two groups participated in their Academic Competitions, two groups simultaneously had their assessment tests conducted.

The competitions and tests concluded at 1:50pm and were followed by the Zuhr & Asr prayers.

Presentations

For the first time a slot for PowerPoint presentations was allotted this year. The purpose behind this was to provide career advice to the Waqifeen-e-Nau and to also inform them of how the system of the Jama'at works.

Two presentations were given and we hope to continue this trend in the future. The first presentation was given by Rabeeb Mirza on Jamia Ahmadiyya UK, whilst the second was given by Dr. Syed Hassan Ahmad Sb (Sadr Majlis Khuddamul Ahmadiyya, Ireland) in regards to the administrative structure of Jama'at. These presentations ended at 2:30pm which was followed by lunch.

CONCLUDING SESSION

The concluding session began at 3:45pm which was again chaired by Respected Luqman Ahmed Kishwar sahib

(Central Representative). Rohan Masroor Malik recited a few verses from the Holy Quran followed by the English and Urdu translation by Dr. Saqib Mahmood sahib. This was followed by a Nazm recited by Farsaad Ahmad Kamran.

Thereafter the National Secretary Waqf-e-Nau Rabeeb Mirza presented the Ijtema Report. This was followed by the prize distribution ceremony (which was simultaneously also held on the Waqifaat side as well). Towards the end of the ceremony there were two special prizes that were awarded. The first was to Respected Major Shahid Ahmed Sb who has served as the previous National Secretary Waqf e Nau from 2011 to 2017 but due to health conditions could no longer continue with his duties. The next was an honorary award for Respected Luqman Ahmed Kishwar Sb (Central Representative) that was presented by Respected National President sahib.

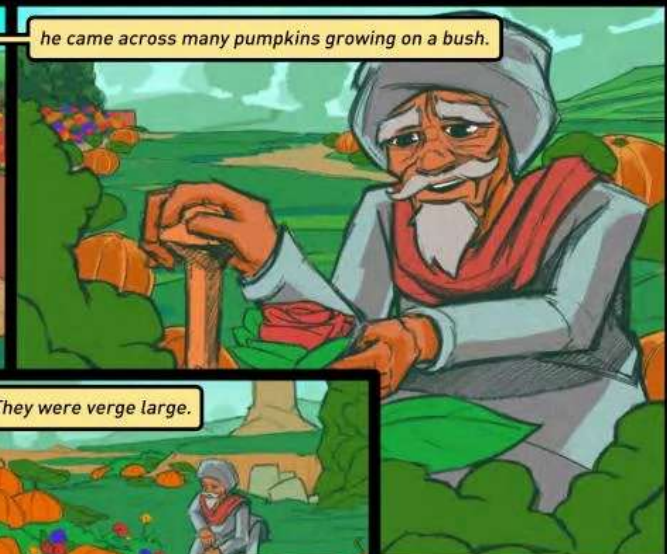
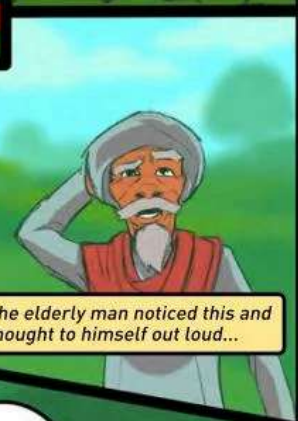
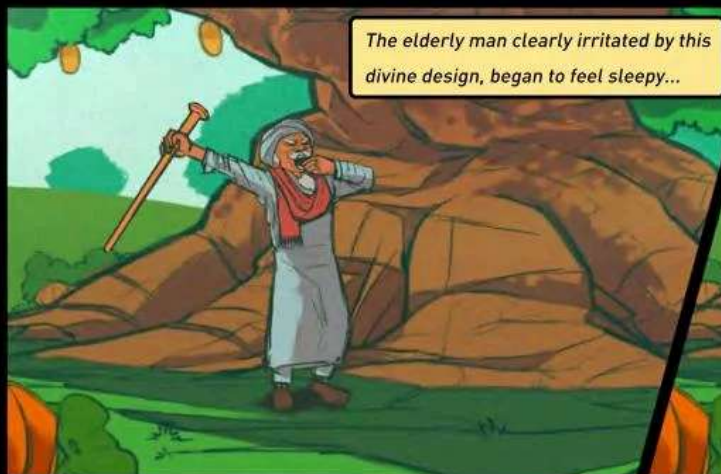
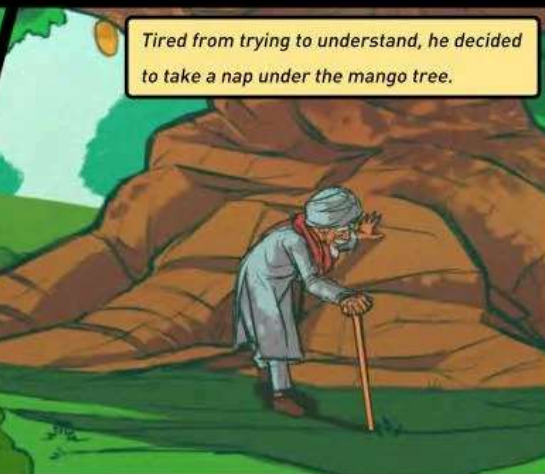
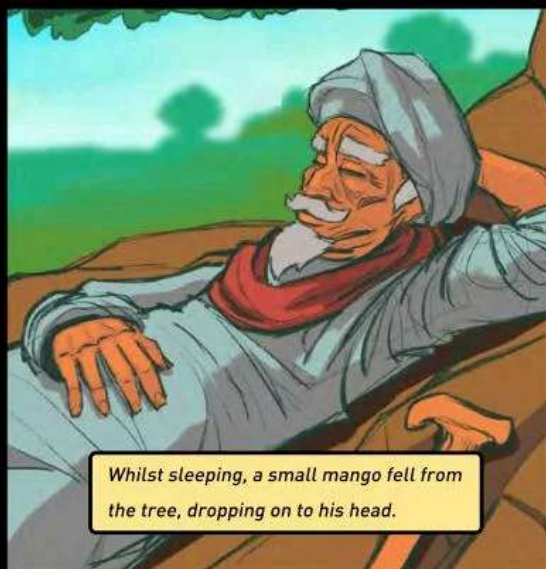
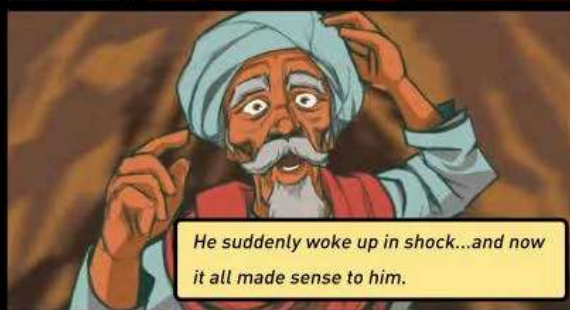
After this Maulana Luqman Ahmed Kishwar sahib delivered the concluding address wherein he reminded both the Waqifeen e Nau and their parents of their duties and responsibilities and quoted excerpts from addresses of Hazrat Khalifatul Masih V[aa].

The concluding session ended with a silent prayer at 4:50pm.

ATTENDNACE BREAK DOWN

Waqfeen e Nau		Waqifaat e Nau	
Under 5s	2/7	Under 5s	6/8
5-7 Years	7/8	5-7 Years:	6/7
8-10 Years	4/6	8-10 Years:	3/5
11-15 Years	7/9	11-15 Years:	6/6
16+:	7/11	16+ Years:	6/8
TOTAL	27/41	TOTAL:	27/34
Parents	23	Parents:	12
Guests	16	Guests:	8
TOTAL	39	TOTAL:	20
GRAND TOTAL: 66		**GRAND TOTAL: 47**	

Total attendance was 54 out of 75 which accumulates to 72%. The breakdown of which is as follows:
The grand total of the attendance was 113.

MORALS
WISDOM OF GOD
There once was an elderly man strolling through a garden.
In this garden, filled with colourful fruits and vegetables...
he came across many pumpkins growing on a bush.
They were verge large.
In front of this man, stood tall a large tree
full of mangoes much smaller than the pumpkins.
The elderly man noticed this and thought to himself out loud...
It is said God is the Most Wise...
But, I don't see any wisdom in this.
How could such a huge tree have
small fruit growing from it...
and such a fragile plant have a
huge pumpkin growing from it?!

MORAL OF THE STORY:

Every particle on the planet bears witness to the wisdom of God.
Behind everything is the infinite wisdom of God.

ANNOUNCEMENT FOR ADMISSION TO
JAMIA AHMADIYYA UK 2018

Jamia Ahmadiyya UK will be holding entry test and interview on 11th and 12th July 2018 for this year's intake of students. The following conditions apply:

QUALIFICATIONS: Minimum qualifications for the candidates are six GCSE, three A-Level or equivalent with C grades or 60% marks.

AGE ON ENTRY: Maximum age of 17 years for students with GCSE or 19 years with A-Levels or equivalent qualifications.

MEDICAL REPORT: The applicants MUST submit a detailed medical report from the GP with whom they have been registered.

WRITTEN TEST AND INTERVIEW: The applicants will take a written test and will appear before a Selection Board for interview. Only those who pass the written test will be invited for interview.

The written test and interview will be based on the recitation of the Holy Quran, the Waqfe Nau Syllabus, and proficiency in reading, writing and spoken English and Urdu languages. However, candidates will be judged for their inclination towards learning and reading the translation of the Holy Quran and the books of the Promised Messiah[as].

PROCEDURE: Application will ONLY be accepted on the prescribed Admission Form available from the Jamia UK office. It must be accompanied by the following documents:

- Application must be endorsed by the National Ameer.
- A detailed medical report from the GP.
- Photocopies of the GCSE or A-Level results. If the results are awaited, the candidate must include a letter from his school/ sixth Form tutor about his projected grades.
- Copy of applicant's passport.
- 2 passport size photographs.
- The spellings of the name must be the same as in the passport. Any change must be accompanied by the certification for that change.

LAST DATE: The application for the 2018 entry MUST arrive by 30th June 2018. Applications received after that will not be considered.